A U M

All things are full of divine natures; terrestrial natures receiving the plenitude such as are celestial, but celestial of *super*celestial essences; while every order of ings proceeds gradually in a beautiful descent from the highest to the lowest. For hatever particulars are collected into one above the order of things, are afterwards lated in descending, various souls being distributed under various ruling divinities.
—PROCLUS.

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THE WORLD OF SOULS

THE existence of Soul, which is, in fact, the Real Man, leads us to accept the fact of its unfoldment. The growth of the Soul naturally leads us to the fact of the existence of the Masters-*Mahatmas,* Great Souls, who unveil the Glory of greater ouls in ever-ascending scale—the ladder above, as also the ladder f souls descending which has its base in the lower kingdoms of ature. Then comes the realization of the Brotherhood of all ouls, and Browning's lines in "Ferishtah's Fancies" take on a new neaning:

"God is soul, souls I and thou: with souls should souls have place."

In the work-a-day world of commerce, business, profit, pain, nany forget the Soul vision; a few earnestly materialize that vision, nd often they enquire about the Great Souls so that they may eel Their nearness. Masters are essential facts in our soul-evolu- ion, and unless the conviction is born in us that without Their aid nd intermediation we as human souls cannot realize our identity vith the Universal Soul, we do not make practical effort at hasten- ng our evolution.

Many are the questions asked about the Masters. It is often orgotten that we cannot find Them by merely asking about Them, or by geographically travelling to where They live in Their physi- al bodies. They must be found by an altogether different proc- ss. Nor are They to be found by the comparative study of hilosophy, religion, and science, which takes us into the intellectual vorld, for Their habitat is not the intellectual world, either. But ve can purify our intellectual nature and control our desires, and if ve consecrate this body of ours so that it becomes a Temple of the Living God we are, then we shall be able to know the Masters.

Complete self-abnegation is necessary—the giving of ourselves o the Masters who exist and who live in a world of Their own— he world of Spirit. The method is that of *Self-realization.* There-

fore, all our studies, all that we do, all our life must be put in its entirety at the feet of the Masters that They may make use of it, as They alone know how to do. Do not think that because we have weaknesses and demerits we cannot be made use of. Masters are great alchemists. They know how to transform seeming evils into powers for good. So, we must offer Them not what we have but—all we are. People are willing to give part or the whole of what they have, but there are very few who are courageous enough to give *themselves* to the Masters. Fearlessness is required. That fearlessness comes when we believe ourselves to be immortal, and not mortal, not as people coming and going, living and dying, but as gods in the making—gods who are unfolding their powers slowly and steadily, but—surely.

When we have gained an unshakeable belief in our own powers, then we shall have that first necessary virtue—fearlessness. At the present moment, mentally, morally, and physically, we are all afraid of what may come to us from without. That is so because the Warrior within has not been recognized. When we see ourselves as gods, willing to fight all evil, then we will not be afraid of what comes from without, but remain steady in the midst of great storms. Therefore, we must believe in *ourselves,* not in someone else; we must know ourselves, and remember that knowledge comes from within, that peace and power abide within. It is the Inner Power that we need—the Power that "fears no more the heat of sun, nor the furious winter's rage . . . fears no more the frown of the great . . . fears no more the lightning flash, nor the all-dreaded thunder-storm; fears not slander, censure rash; thou hast finished joy and moan."

Those who have lived according to the teachings of Theosophy have realized some of the glories of the divine life of the Masters and they living by the power of the Masters are able to bring to others the sunshine of peace and strength and wisdom so that minds become illuminated, hearts purified, and we know—if only for a moment—that we are immortals of the World of Souls.

We are to study the teachings of Theosophy while trying to study by *life,* thus making continuous, not spasmodic, effort at every hour of the day to keep the Masters and Their Messengers alive in our minds till we ourselves become disciples possessed of the ardor of the Messenger. Such is the high destiny that awaits every son of man. But it means acting like a man, by the control of our lower nature and the showing forth of the glory of the higher. That serious attempt makes it possible for the Masters to show Themselves to us; but They will come into our life on the one condition—that we fit ourselves to be able to reveal this Life to others. For unless we have made ourselves channels for Their Life in order to help others we cannot touch that Life for ourselves

One quality of the Masters' life is its power of motion, its capacity to move on and on. If we do not become channels through which the life can pass on to others, then that life cannot flow on to us; if it did, it would break us. The Masters are the Masters of Compassion, and They give the gift of Their Life to enrich and not to disturb our existence. And They speak to us through all men; They also speak to others through us. As we walk the streets, as we greet our friends, as we do our common task and go our daily round, as we read, as we write, as we speak, They act through us, if we would only let Them.

The Masters Themselves are channels of Divine Power inherent in that Sourceless Source named in Ancient India *Maha Vishnu.* Our own spiritual strength and bliss flows therefrom. They are Great Souls as we are lesser souls—but both are souls. To live as souls, to help as souls, to toil as souls, to serve as souls other souls, is to recognize the Soul of Souls in all places and at all times. Thus rivers and streams and oceans reveal the splendor of the Soul; flowering shrub speaks its own message as the giant mountain its; small and great lose themselves in the identity of the One Spirit. The peace and power of realization arises in the knowledge that Masters live and work and help by the Way of that Love which is Compassion.

Practical Solution of World Troubles

That some American men of affairs recognize the true cause of the present chaos in the world's political and economic conditions is evidenced by the statements of Frank A. Vanderlip of New York, formerly President of the National City Bank, and well known for his early and prophetic post-war analyses of the European situation. Said Mr. Vanderlip, speaking in May at the general convention of the New Jerusalem (the Swedenborgian Church in America) at Washington:

> The chaos in Europe today is not chaos directly resulting from the devastation of the war itself. It is more the direct result of the peace and the passions that the war and the peace engendered, the most intense hatreds that ever ruled the peoples of the world—the greatest blindness, the greatest prejudices.
>
> The trouble with the world today is a spiritual thing—a lack of brotherhood. We have army and navy academies—schools for instruction in destruction—but we have no schools of good will to teach understanding of other peoples.

Mr. Vanderlip asserted that the great need of the world today was moral leadership, and he took the churches of the country to task for failure in this direction. He denounced also the "selfishness and egotism of the '100 per cent American' who has little or no good feeling for the other peoples of the world."

Connote with the foregoing some remarks of John E. Edger ton, President of the National Association of Manufacturers, i convention in New York in May. Speaking of the relations o manufacturers to employees, Mr. Edgerton said:

> In our relation to them as fellow-citizens, and as brothers, it is our dut to share with them so far as practicable their burdens and sorrows, extend ing to them as often as circumstances suggest the hand of sympathy, en couragement and love. Let them get from us their ideals and standard of life rather than from those pseudo-friends who exploit them throug appeals to their ignorance, prejudice and baser passions.

But on what basis, other than the teachings of Theosophy— the one Self, the reign of Law, the spiritual identity of all beings Karma and Reincarnation—can a lively and realizing sense of th living vitality of the ideas voiced by either Mr. Vanderlip or Mr Edgerton be had? To point out a lack of brotherhood as Mr Vanderlip does, but present no program on which brotherhood ma be had and realized, is not constructive; and Mr. Edgerton's re marks, however fine, are merely sentimental without that self-com pelling basis for ethics which discloses the intense commonsens and *practicality* of brotherhood, encouragement, love and sympathy

Never was there greater need than at present exists for The osophists all over the world to preach, teach and practise th "A.B.C. of Theosophy," the Three Fundamental Propositions o *The Secret Doctrine*. These can be put into such simple expres sions of speech, life and action that the simplest minds can gras their significance and self-evident nature. From such sustained ex pressions might arise a living religion that would bring the mind of men out of chaos and make the world a paradise to what it i now. All other matters, and even study, of a Theosophical nature however interesting and valuable, might well be laid aside for th present, and a united effort be energized to promulgate the simple comprehensible, fundamental truths. It is the true mode in th present *crisis* of life and death for world civilization. And in fo lowing it students of Theosophy would for themselves lose nothin in the way of individual progress—they would in fact arrive a greater Theosophical *Knowledge* than could be had by any othe method!

THE PRESBYTERIAN GENERAL ASSEMBLY

The most notable action of the one hundred thirty-fifth genera assembly of the Presbyterian church in the United States, lately hel at Indianapolis, was the passage of a resolution requiring the Firs Church of New York City to conform to the doctrines of th church. This is the church in which Dr. Harry Emerson Fos dick, a Baptist divine, has for a considerable period been preachin heretical doctrines, to the discomfort and disgust of orthodox Ba

tists as well as Presbyterians. The battle for the resolution, adopted by a vote of 439 to 359, was led by William Jennings Bryan, once the apostle of "free silver," more recently the champion of the biblical "creation" against Darwinism. What the Presbyterian General Assembly considers to be the "essential doctrines" of the Church are set forth in the resolution as follows:

> The Holy Spirit inspired the writers of the Bible to keep them from error; Jesus Christ was born of the virgin Mary; He offered Himself as a sacrifice to atone for the sins of His followers; He arose from the dead with the same body in which He suffered, and He showed his divine power by working miracles.

It is just to add that many of the most eminent divines in the Church opposed the resolution, sixty-six of the leading delegates to the assembly filing a protest against its action. This protest was suggested by Dr. George Alexander, pastor of the church in which Dr. Fosdick preaches. The proceedings would indicate that the Presbyterian church, as a body, has changed little since the famous trial of Dr. Briggs for "heresy" a generation ago.

"In the Shadow of Immortality"

Under this title *The Dearborn Independent* of March 10 contained a very interesting article by Dr. Arvid Reuterdahl, President of the Ramsey Institute of Technology, St. Paul, Minn. Dr. Reuterdahl begins with a quotation from an ancient Indian sage showing that "matter" and "mind" are not two separate identities: "matter and mind from the very beginning are not a duality. All things in their ultimate nature are perfect and complete and not subject to destruction." Proceeding to reason from the basis of this *ultimate nature,* Dr. Reuterdahl refers to the researches of modern physicists to show that the ancients were better versed than ourselves regarding life and nature, and that we are but beginning to suspect and rediscover for ourselves that which "was known of old." Even Professor Einstein's much heralded theory of "relativity" is matched with the quotation, thousands of years old, from the same sage, "enlightenment is absolutely unobtainable by any modes of relativity." The following extracts from Dr. Reuterdahl's article will serve to illustrate to students of the *Secret Doctrine* how its teachings are already becoming the text for many scientists:

> It is interesting to consider the work and conclusions of the modern men of science on this subject of the unending nature of ultimate existence.
>
> At the present time the sharp demarcation between the inorganic and the organic world is disappearing. . . . We are now certain that the inorganic and organic ultimates have more in common than has hitherto been supposed. The epoch-making contributions of Dr. Alexis Carrel, the American, and Dr. Sir Jagadish Chandra Bose, of Calcutta, India, are re-

sponsible, in a great measure, for the partial reduction of the gap between the inorganic and the organic world, between atomic matter and cellular life.

Experiments of Dr. Carrel and others with living tissues separated from the parent organism, and which nevertheless continue to thrive and reproduce themselves, are cited abundantly. The amoeba are referred to in this wise:

> It is a well-known fact that such elementary organisms as the amoeba never die. The amoeba knows neither birth nor death. There is multiplication, however, but this consists merely in the splitting of the nucleus of the amoeba thus producing two separate amoebas which thenceforth lead independent lives.

The article goes on to show that the nucleus of a cell constitutes its *vital* portion, and declares:

> If the essentially vital portions of the human body [the mass of cell-nuclei] could be assembled this aggregate would weigh only about one-fifth of an ounce and this directive vital system or *"primary body"* would be invisible. The recent careful research work of Dr. Hippolyte Baraduc, Professor Charles Richet, Mme. Bisson and Dr. Von Schrenck Notzing, conclusively indicates that the phenomenon of death consists of a separation or departure of the *primary body* from the "secondary" or physical. . . .
>
> Does the essence of man, his "character" or "personality" disappear with the death of the "secondary" or physical body? . . . We are constrained to answer this question in the negative.

"THE RESURRECTION AND IMMORTALITY"

Thus we have Dr. Reuterdahl like so many, many others, seeking the evidences of immortality in some form of physical matter. Turning to the opposite pole, we find in *The North American Review* for April a discussion by the Rev. Philip S. Moxom of the religious evidences of immortality—using the word religious in the sense of present day Christian beliefs in a personal God, the Bible as a Revelation, and the Resurrection of Christ as an historical event. If there is some physical form that appears to be immortal, "science" is prepared to believe in immortality, but it must have empirical physical evidence of what, if it be at all, is an ever-present *reality,* not a phenomenon at all. In the same way the religious concept, as argued by Dr. Moxom, depends upon certain "revealed" statements and an historical episode which, if it occurred at all, happened two thousand years ago, and was unique so far as religious "evidence" goes. With such a shallow support what wonder if the layman, religious as irreligious, has lost all practical faith in immortality. Some of Dr. Moxom's dicta would make curious reading if they represented the ideas of one single man, but standing as they do for the pale hopes of millions, they are worth recording as an example of Christian faith and Christian logic:

> In the long development of Christian doctrine and life the belief in the resurrection of Jesus has become identical with belief in immortality. . . . If belief in the resurrection of Jesus vanishes, will belief in the immortality of the soul cease?

Dr. Moxom answers his own question by saying that "depends on the nature of the belief in the resurrection of Jesus. As a mere physical fact the resurrection may be discredited, and yet belief in immortality may remain unweakened."

In this he is very much in disaccord with the resolution of the Presbyterian General Assembly noted elsewhere in this issue, and equally in disaccord with the declared fundamental dogmas of the other Christian sects, Protestant and Catholic alike, all of which affirm most solemnly the *physical* resurrection of Jesus. Dr. Moxom declares that "fundamentally the resurrection of Jesus is a spiritual fact; it is the survival of Jesus, through death, in the spiritual realm of being." Such it must be, he says, "to have any abiding validity and significance, whatever may or may not have been the material phenomena of the historic event."

Like Dr. Fosdick, most noted of the day's "liberal" clergymen, Dr. Moxom is unable to separate belief in immortality from belief in "God" (the Christian God) or belief in the "soul" from belief in the "personality." He says:

> Belief in God and belief in immortality stand or fall together. . . . God is the only key to the problem of life and the soul. . . . Immortality is *the survival of the person.* . . . Immortality is inseparable from personality. . . . There is no tenable standing-ground between personal immortality and annihilation, as there is none between theism and atheism, between a spiritual faith and the blank negations of materialism.

The simple fact of the myriads of the past and the present who never heard of "God" or the "Resurrection of Jesus" and who none the less had and have an acutely abiding faith in immortality, or of the spiritualists and theosophists the world over whose faith is far more real, intense and serene than any Christian's can be—these facts mean nothing to the good Doctor. Nor does it occur to him that in hitching up a dogma concocted by theological disputants as a basic historical fact, the Churches have done their best for long centuries to destroy man's faith in his immortality, by making truth a corollary of a fiction.

A New Old Bible Text

Theosophists, no less than Christians generally, should be better informed regarding the "Bible." Few, comparatively speaking, of either, we fancy, are aware that more than one discrepant version of both the Old and New Testament is accepted as "orthodox" —orthodox depending as usual on the predilection of the proponent. The Greek Church does not accept the same Bible as the Catholics;

the English speaking Protestants do not have the same Bible as either the Greek or Roman Catholic, and there are numerous ancient sects which reject all Western variancies and cling to their own "orthodox" Hebrew and Christian versions.

In its issue of April 27, the New York *Times* devotes a long article to an entirely new text of both old and new Testament, which is believed by competent scholars to antedate any existing manuscript, or even those from which the generally accepted versions were compiled. The manuscript was stolen from a monastery in Spain and after passing through various hands was purchased by Mr. Huntington, a collector. It is stored in New York and has been examined by numerous experts. It is a palimpsest. The surface manuscript dates back to the twelfth century, but underneath it is an earlier text, thought by Dr. E. S. Buchanan, decipherer of many old palimpsests, to be as early as the second century—that is to say, from 150 to 250 years older than the originals of any of the received versions. Naturally, the contentions of Dr. Buchanan and those experts who coincide with his views, are strongly opposed by other Doctors, for personal, professional, and doctrinal reasons. These latter can be the more readily recognized when it is understood that the "Codex Huntingtonianus Palimpsestus" differs greatly from the known versions—

> in that it furnishes no basis, among other things, for the belief in the day of judgment, the end of the world, baptism and hell, and it does not assign to women such an inferior place as in the [accepted] Bible.

Dr. Buchanan spent more than a year in study of the manuscript. It has not till very recently become generally known of, though theological and other experts have been engaged on it, and in disputes regarding it, for some years. Now that the matter is public we may expect the contention to wax. In the end, whatever the outcome otherwise, it must tend to disrupt and destroy the simple belief of so many otherwise intelligent persons in the Bible or any other scripture as either "revealed" or "infallible"—thus undermining one of the most powerful buttresses to the "Personal God" idea, which has been the bane of Western humanity for nearly twenty centuries.

SUNDAY SCHOOLS

Theosophists cannot be indifferent to what passes for religious instruction to the youth. An article by Charles A. Selden in the May number of the *Ladies Home Journal* places before its millions of readers existing facts from which each may draw his own conclusions. We condense the more salient statistics given:

> More than twenty-seven million children, nominally Protestant, are not enrolled in any Sunday-school and are receiving no religious instruction. Of those who are enrolled, not one in four remains in Sunday-school from

> the age of eleven till eighteen. Of seventeen millions enrolled in 1922, less than one million joined any church. Of those who join some church, not one in four continues in church membership.

Whatever other deductions may be made, one thing stands stark: the churches are dying; sectarian Christianity is destroying itself; irreligion has already replaced sectarian religion in "Christian America" among the youth.

Mr. Selden thinks that the young folks are quitting the Sunday Schools, and by consequence the Christian sects, "because of inadequate Bible instruction." But what an unconscious indictment is this of their elders, the Christian parents, teachers, preachers—the whole mechanism and foundation of the sects? As contributory causes Mr. Selden says the Sunday Schools are a failure

> as a source of education in matters of religion and a place of training in right conduct. . . . They suffer from lack of financial support, from inadequate classrooms and libraries, from indifference of parents, from denominational bickerings, from the greed of religious publication concerns, from miserably inefficient teachers, but chiefly from the nature of what is taught.

As a sample of "the drivel red-blooded boys from twelve to eighteen are expected to sing" in Sunday Schools, Mr. Selden quotes:

We are God's dear little raindrops,
Waiting to serve Him today;
Singing His glad songs of praises,
Learning to watch and to pray.

And this that the boys may sing when the collection plate is being passed:

Dropping, dropping, pennies,
Hear the pennies fall;
They are all for Jesus,
He will get them all.

But is not this "drivel" true to form, in spirit and in substance, with the ministerial utterances from the pulpit? Is not the following verse which Mr. Selden submits as his *chef d'oeuvre,* a perfect example of orthodox Christian teaching, in schools of Theology as well as Sunday Schools:

How sad our state by nature is,
Our sin, how deep it stains,
And Satan binds our captive souls
Fast in his slavish chains.

Bible Knowledge

It is a fitting gloss, we think, on Mr. Selden's monograph in regard to Sunday Schools to turn to a note in the *Literary Digest* for April 21. There, under the caption, " 'Flunking' on the Bible,"

are given the statistics of ignorance among grown young people. The *Digest* calls it a "most flagrant instance" of prevailing conditions, but is it, or is it merely typical of the fact that the Bible has lost its hold on the coming generation? It is recited that eight quotations were asked for from the Bible of a body of 139 students of the University of North Dakota. The examination disclosed that less than ten per cent of the students made an average of 75, and the replies from the whole body averaged but 40 per cent of correct answers. Seven per cent could not name a single book of the Old Testament; less than 50 per cent could mention ten books. Nearly the same proportions obtained as regards the books of the New Testament, and the list of "apocryphal" books was certainly increased, as "Xerxes" and "Philistines" were named as books of the Old, and "Paul," "Simon," "Jacob," "Lazarus" and "Samson Agonistes" were included in the New, Testament.

Read for its literary, its historical, its evolutionary, or even its traditional values there is no collection of ancient or modern scriptures more worthy of study and comparison than the Bible. Read in the light of the teachings of Theosophy it will be found to contain as wonderful and definite meanings as the symbols of chemistry spell to the scientific student. Read as the Christian sects teach it and have taught it for centuries, it is an insult to the intelligence of a child, a confusion to the understanding of a sage, a travesty on divine Justice, a libel on Nature's continuous revelation of law and order in the manifested Universe. Misgovernment, posing as law and order, at last breeds anarchy and chaos. Sectarianism and dogmatism, posing as religion, at last breed superstititon, atheism, irreligion and a rooted incredulity in all sacred things. No greater enemy of true political liberty exists than government for the sake of the governors. No greater foe to freedom of conscience and the evolution of the Soul can be found than masquerades under the guise of popular religion.

INITIATES AND INITIATION*

VII.

THE "schism" of Zoroaster, as it is called, was no *schism,* strictly speaking, but merely a partially-public exposition of strictly monotheistic religious truths, hitherto taught only in the sanctuaries, and that he had learned from the Brahmans. Zoroaster, the primeval institutor of sun-worship, cannot be called the founder of the dualistic system; neither was he the first to teach the unity of God, for he taught but what he had learned himself with the Brahmans. And that Zarathustra and his followers, the Zoroastrians, "had been settled in India before they immigrated into Persia," is also proved by Max Müller. "That the Zoroastrians and their ancestors started from India," he says, "during the Vaidik period, can be proved as distinctly as that the inhabitants of Massilia started from Greece. . . . Many of the gods of the Zoroastrians come out . . . as mere reflections and deflections of the primitive and authentic gods of the *Veda.*"

If, now, we can prove—and we can do so on the evidence of the *Kabala* and the oldest traditions of the wisdom-religion, the philosophy of the old sanctuaries—that all these gods, whether of the Zoroastrians or of the *Veda,* are but so many personated *occult powers* of nature, the faithful servants of the adepts of secret wisdom—Magic—we are on secure ground.

It is admitted on all hands that from time immemorial the distant East was the land of knowledge. Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia. Sprengel, unjust and prejudiced as he shows himself to be in everything else, confesses this much in his *Histoire de la Medicine.* And yet, notwithstanding this, whenever the subject of magic is discussed, that of India has rarely suggested itself to anyone, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practiced in public emergencies. *It was more a religious matter, for it was considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. Denying themselves the simplest comforts of life, they dwelt in woods, and led

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

the life of the most secluded hermits, while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis —the seven primeval sages—would be regarded as mere speculation by exact scholars. "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments did them peculiar honour, and their maxims and discourses as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality, and religion," says a modern writer. They preserved their dignity under the sway of the most powerful princes, whom they would *not* condescend to visit or to trouble for the slightest favor. If the latter desired the advice or the prayers of the holy men they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depth, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed so superciliously *magic*.

The history of Domitian's persecution of magicians and philosophers affords as good a proof as any that John was generally considered a kabalist. As the apostle was included among the number and moreover, conspicuous, the imperial edict banished him not only from Rome, but even from the continent.

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magical power is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts—only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source; grapes do not grow on thorns, and thistles bear no figs . . . But for all this, "magic has nothing supernal in it;" it is a science, and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. "That skill which expels demons out of human bodies is a science useful and sanative to men," says Josephus.

None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate of old. No modern or

even mediaeval law could be more severe than of the hierophant. True, he had more discrimination, charity and justice, than the Christian clergy; for, while banishing the "unconscious" sorcerer, the person troubled with a demon, from within the sacred precincts of the adyta, the priests, instead of mercilessly burning him, took care of the unfortunate "possessed" one. Having hospitals expressly for that purpose in the neighborhood of temples, the ancient "medium," if obsessed, was taken care of and restored to health. But with one who had, by conscious *witchcraft,* acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself. "Any person *accidentally* guilty of homicide, or of any crime, or convicted of *witchcraft,* was excluded from the Eleusinian Mysteries." (See Taylor's "Eleusinian and Bacchic Mysteries"; Porphyry and others.) And so were they from all others. This law, mentioned by all writers on the ancient initiation, speaks for itself.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence he had never been initiated into the Mysteries; for such was the rigorous law. . . .

It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be permitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft,* but even of those who were known to have a "familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. . . A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him, therefore he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration" revealed that which he had never learned, and was therefore put to death as an Atheist.

Neither Pythagoras, Plato, nor any of the later more important Neo-Platonists: neither Iamblichus, Longinus, Proclus, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. As Taylor proves—"This assertion of divine visions in the Mysteries is clearly confirmed by Plotinus. And in short, that magical evocation formed a part of the sarcedotal office in them, and this was universally believed by all antiquity long before the era of the later Platonists," shows that apart from natural "mediumship" there has

existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship"; a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of all earthly dross.

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words, a profound and exhaustive knowledge of natural law—this was and *is* the basis of magic.

(To be Continued)

FAITH AND CONFIDENCE

Faith is really our confidence in the fact that Masters exist and that Their teachings are what we are following. If our study so far of Their philosophy has not begotten that confidence, there is little hope for us—that is, if we have already studied long. But if we have that confidence, and have realized benefit from Their teachings, we can surely go on in *full* confidence; for it is only by following the lines laid down by Them that we will ever *know*. It is not so much a question as to what "we" promise to abstain from—that is, our intention to do so—as a knowledge of the right course to pursue. No one compels us, and no one will punish us, but "we" succeed or fail in accordance with our use of the advice and suggestions freely given. Do we doubt our ability? As long as we really do so, we will never make much success. We learn to know our ability *by using it to the limit*. Mistakes need not worry us, if they represent conscientious and unwearied efforts—we learn through the mistakes we make. It is pure selfishness to desire to *know* that any advised course will benefit us; advice can be given, but knowledge is *acquired*. Personal results should not be looked for. We should do things because they are *the right things* to do, and not because they will be of benefit to us. All our vacillations, fears and despondencies arise from a personal attitude. This we must change—each one for himself—no one can change it for us. The first step towards making the change is the seeing of the necessity for it.

PRAISE AND BLAME

THAT man to whom praise and blame "are as one" would appear to us to be colorless, forceless, and negative. Seen from the ordinary viewpoint, a human being who does not permit himself to be affected inwardly or outwardly by praise or blame must be, we think, a sort of "jelly-fish"!

Yet, to be exempt from attachment to praise or blame is one of the qualifications set down by Krishna, in *Bhagavad-Gita,* Chapter XII, as entitling its possessor to the endorsement: "He also is my beloved servant." Evidently, then, such a being is of elevated intelligence, and not one so obtuse or sluggish in his reactions that he is unaware of what is going on about him.

What are praise and blame? Ordinarily, they are the expressions, often extravagant and exaggerated, of the opinions of people in regard to something somebody has said or done. To bring the matter nearer home: praise and blame, to us, are the voiced expressions of others in regard to our own performance or non-performance of something.

We thrill with the praise; we thrill in another fashion over the blame, usually resorting to self-defence and self-justification in the latter situation; telling fulsomely just why and how we have done or left undone, as the case may be, under the stream of praise. We seldom think, "What difference does it make, whether they praise or blame me, since the event itself is past and gone." We seldom, however, look our action over in the light that praise or blame can throw on it, seeking the wisdom that honest observation can provide.

Even though we keenly feel the praise or blame, such observation would be valuable to us—not that it would change our completed performance, or add to or subtract from its propriety one iota. But we could get another point of view from these considerations—see from another angle of vision, through another's eyes, and in extending our area of observation, add to our breadth of view and intelligence. Even in taking this position—that we can *learn* from praise or blame—praise and blame become as one for us, in some measure. Then, the elevation of an equal-minded person is not so far above us after all! We can do *that* much NOW.

We can, indeed, if we are in control of ourselves *at the moment.* No clear seeing is possible when we are all "stirred up." But we can catch ourselves at the moment, once the value of the end in view comes home to us, and the effort is made.

In considering past instances when praise or blame were accorded us, does not this fact emerge: in almost every case the most extravagant praisers and the most bitter blamers were those who

were least able to judge with discrimination the nature of our performance. And of the few who were competent to judge, were any so wise or so well-informed as to evaluate our *motives* for performance or non-performance? Then why should we have been disturbed by the blame, or elated by the praise?

Wise people talk little. They seldom praise or blame. When they do either, so far as we are concerned, if we have "caught the moment" of steady, calm perception, we are in a position to profit by their observations, consider them carefully and, perchance, add something to our growing store.

But somebody will ask, "Why should we bother to look over the praise or blame of the majority of people, since they are not wise?"

Because the unwise constitute that very majority.

It is for their advancement that we labor. And how can we truly help them if we do not observe and understand them? We have to love them, too—blamers or praisers—whatever they are! Otherwise, in looking all over in intellectual appraisal, we will soon become cold and hard and unsympathetic. Intellect must be conjoined to heart; heart speaks to heart, and it is through heart we shall help them.

Studying ourselves for the effects of praise or blame, we learn the hearts of other men; and studying other men through praise or blame, we come to know the depths of our own heart—the weaknesses or the strengths of our own natures. So, by degrees, we come to read "the larger word of life," and know the fulness of the peace of him "who is equal-minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed."

HOW TO STUDY

THE study of Theosophy ought not to be a matter of luxury and convenience, but an uttermost necessity. Unless we feel that study is as necessary to our constitution as physical food is essential to the well-being of the body, we shall not go at the purpose of study with enthusiasm, zeal, and persistence—a threefold energy which carries with it success.

In the first place, then, to feel the absolute necessity for study; secondly, to have a clear idea as to what is to be gained by study. People often, especially in matters of philosophy or with Theosophy, take to it because they want something to believe in. Fundamentally, this attitude goes counter to the whole viewpoint of Theosophy which has nothing to offer us in the shape of belief. Theosophy has to be studied for the purpose of gaining knowledge which can ultimately be experienced. It is *knowledge* which we need to seek, and we should therefore bring to its pursuit the attitude of the genuine inquirer and student who does not want to establish out of his study that which he himself has already preconceived.

Often, people take up a book and say, I want to read this so that I may prove that reincarnation is true; or, on the other hand, I shall read this book to find out that reincarnation is a false doctrine. Both these views are to be avoided. Let us not go to a book to see our own opinions expressed or our own dislikes articulated. If we want to find out about a particular book, a particular philosophy, a particular system of thought *as it is,* let us in studying it put our dislikes and our likes on the subject aside. Nor should an inquirer be afraid to approach a subject with frankness as well as reservation—a frankness to see and to "give the chance" to the author in order to get his viewpoint. Whether we shall agree or disagree with his viewpoint later on, is another matter. But let us also be reserved: let us not take the attitude of accepting or believing before a proposition has been understood; that is fatal. It is not a crime or a sin to come to a book in a questioning attitude, nor even with doubt, for if we are honest in our search for truth, as we question the author, we shall get back of sentences, which may not be clear, to the author's mind. Doubt is a very potent thing, because it enables the student to fight for the emergence of truth as he understands it. Far better doubt than become as Browning put it, "finished and finite clods, untroubled by a spark."

Now, there is a tendency in many Theosophical students to consider themselves finished exponents of the philosophy because they are able to repeat what they have read; yet, they have not thoroughly grasped the meaning of what they express. So, we need to ask ourselves, when we take up "The Ocean of Theosophy," "The Secret Doctrine," or "Isis Unveiled," are we studying the language—the

words—or, are we trying to grasp the ideas? If it is the ideas we are trying to grasp, we need to pursue two distinct lines; first, read carefully so that we are able to repeat the ideas, not in the language of the author, but in our own language, in so straightforward and simple a manner that an ordinary intelligent mind can understand what we have been saying. If we have grasped, we get the power of expressing the idea ourselves. The faculty of making clear comes with the understanding. Secondly, one can not be said to have grasped a philosophical idea unless he has seen all that has been said against it—its weaknesses and faults. If one can answer to himself in his own thoughts all the objections that are or possibly can be raised against an idea, then it is clear the idea has been grasped. Supposing, by a process of reasoning, you come to accept the law of reincarnation, and then somebody puts to you certain views against the law which you are not able to counter? Your understanding is not complete; your grasp is not full.

Modern science with its evolving theories can say, knowledge is not complete; we are not in a position to answer everything; we shall presently find out as our experimentation goes farther. With Theosophy, this is not so. Theosophical propositions are established propositions, and the evidences of Theosophy inherent in Theosophical teachings, those teachings being composed of facts observed and experienced as first-hand realizations. Theosophical knowledge is not a matter of conjecture, nor of deduction and inference merely, as is the case with scientific knowledge, but being a matter of experience and realization, has completeness. In studying Theosophy then, we ought to live and *practise* it so that any particular doctrine which we are studying may be illuminated and displayed through our understanding. Thus also we shall avoid repeating in verbal form without either intellectual recognition, or spiritual realization in some measure, whether small or great.

Now, Theosophy as a system of thought is an arranged system, highly methodical both in fundamentals and principles, as in details. Often, one is tempted to take up some interesting detail, and, not knowing the actual place and position of that detail in the large scheme of things, not understand it; he misunderstands it, and having misunderstod one detail, all the details connected with that detail are misunderstood. What we need to do, therefore, is to get at the seed ideas. You will find that in "The Secret Doctrine," in "The Key," in "The Ocean"—in all the writings of true Theosophists, in fact—there are seed ideas, which we must learn to pick out and understand—seed ideas from which other ideas spring forth to take their proper place in the tree of knowledge.

Take the seed ideas of any book and see if they are co-ordinated in a whole. Secondly, see if the plant that sprouts from the seed idea is true to the type of seed. It is true, of course, that some

plants grow straight and in a very regular way; others, large trees, not from the point of view of form so methodical, yet, as with the banyan-tree, show the completeness and harmony of their structure when fully studied.

The "Contents" of a book and the Index are often keys to the seed ideas. In the old books, like the Upanishads, where "Contents" and Index are non-existent, one has to go through, perhaps in a peculiar kind of madness, till he finds for himself the method existing in them; but the seed ideas are there. Our work, suited to present constitutions in this intellectual race, is simplified by the great teachers, because they have indicated the seed ideas. The "Contents" of "The Ocean," for instance, indicate something of the nature of the seed ideas, not that every line of the "Contents" makes a seed idea, but they will be found in certain lines. The seed ideas may not be in the shape of one thought in a chapter; perhaps in one chapter you will find four, and in another chapter none, because the second chapter may be taking you around the unfoldment of those seed ideas in another chapter.

To get, therefore, at the IDEAS is our task; not the language, not the words, because by mere repetition of words we shall suffer as they have suffered in India, where they thought that they understood the Gita and the Upanishads if they were able to repeat them. Eighteen or one hundred and eight repetitions of a particular verse will bring a particular virtue only by repeating it through the process of *Life!* Study classes or individual study will be fruitful and successful in proportion as that which has been grasped in the shape of ideas is practised in life. People often say that it is impossible to practice what they study, and it *is* impossible if the subject studied is ordinary science or ordinary philosophy, because they are incomplete as sciences. Indeed, beware of applying many theories of modern psychology! But it is a different matter when you are in contact with an established, verified and experienced system of thought. The value of Theosophy is that its truths are the result of first-hand knowledge and experience of individuals like ourselves, who have made the effort and have indicated how others can make a similar effort and can produce similar results. Hence, the effort to live it. In fact, if we can not relate our intellectual study to our every day environment, to our own Karma, we can never be sure that we have understood it. The experiencing of an idea is the indicator of both intellectual recognition and spiritual realization, in some measure; and such is the objective of all study of Theosophy.

While the whole process is the same for both individual and collective study, there is an additional facility that comes to us in group study. It is a visible and well-known fact that, studying together, we have more minds and more people who go to various

books and bring passages, views, ideas and thoughts on the subject under consideration, so that each idea gets all the enrichment about us. But there is further an invisible assistance that comes. One of the purposes of Theosophy is to influence and affect the collective mind of the race. On account of the conditions inherent in evolution, mind wars against individual mind, and the warring minds of individuals belonging to a race hinder and hamper unfoldment along the spiritual lines of the mind of the race. So, when we take up Theosophy as a collective study in class or group, we are not combatting the warring element, but doing a real work in constructing, forging together, bringing into a harmonious whole, however small it may be, a part of that race-mind. We are trying to build up a mind composed of subtler matter than that used by the ordinary individual as he lives in the warring world of combatants; we are using, so to speak, a thinner layer of mind consciousness which is at the same time more permanent, more durable, a more metaphysical aspect of mind-stuff. Pushing from within, without, we move the combatting warring elements of the race-mind, if not to any considerable extent, at least to a small material extent. In fact, the obstacles of time and space vanish as we use this inner layer of the mind which the study of Theosophy brings into operation.

Every real Theosophical book contains not only information and instruction and inspiration for us, but has within its covers the power of unfolding the faculty in us of obtaining further knowledge, information and inspiration. When you read a page of "The Secret Doctrine," you not only gain the information and the inspiration that the page gives, but you gain at the same time an added faculty for acquiring more; and again, if we pursue our studying against obstacles, we find the faculty is born in us which enables us to overcome those obstacles. The law of Karma holds in studying: Karma brings us no obstacle, without giving us at the same time the capacity to overcome it; so, if a Theosophical book presents obstacles and difficulties, let us not give up the study of it. We can overcome the obstacles.

Thus collectively, we are able to build up something in the nature of a living principle of study. By the fire of life, study not only becomes vital and interesting, but it becomes living, and living forces and fires manifest themselves in many ways in daily life, enabling us to make an adequate response to all men and women whatever their station in life. It is often said that Theosophy is for all, and sometimes it is said that Theosophy is a difficult thing, meant only for those whose capacity is equal to great mental propositions. Both statements are true. But on those of us endowed with the mental energy to grasp, to understand and to live its great propositions devolves the responsibility of making those teachings real and palpable to all who come in our contact. Let us preach reincarnation in

all the affairs of daily life by *a continuous attitude;* let the fact of our knowledge of reincarnation come out in all the things that we do. To those who do not know about reincarnation, or believe not in it, our attitude is novel, and therefore brings in their minds question and inquiry, which we are able to respond to. Gradually, the truths of Theosophy permeate and are absorbed from those who have previously studied and known them. Century by century these great ideas permeate the hard atmosphere and impress the minds of those ready to respond to them. The main object of Theosophical study is to popularize its great truths, and to Theosophize all the walks of life.

Progress

The main thing is to keep ourselves energized by right study and real devotion. The first illumines our intelligence, the second brings peace and power to the heart. Both must go together to be effective. True progress is achieved by the spirit of self-sacrifice, and must be looked for in our steady, continuous and *even* attempt to live our best and highest, proceeding from within without. To be sacrificing spasmodically heightens our personality in our eyes; we fancy we are somebody and say to ourselves, "What a nice person I am to do this, or to do that." But if we are evenly and continuously engaged in Work which is Theirs, or in service which is our fellowmen's, we get little time to ruminate upon ourselves. In comparison to Their effort, what is our puny attempt? And in the light of the intense anguish and suffering of millions of minds and hearts, what, after all, is the bulk of our petty service? To live, to live, and continue to live the highest within the very core of our being is at once to live in the eternal and to grow like the flower. All of us have to live and have to grow. If only we would realize that we *are* in the eternal, though we illusion ourselves by past memories and future anticipations; that we *are* growing like the rose, albeit we foolishly draw the attention of the world to our thorns and look like a cactus! To be *natural,* to be spontaneous, to hold everything sacred, to see not only the good in all things but also the beautiful—that is performing yoga, with objects in our environment, with peoples in our vicinity. Though we minimize the scope and depth of our progress, yet all the time within a change is taking place. Keep on trying, therefore. And do not pay any attention to the fact that you are trying. Only TRY.

"THE THREE QUALITIES"

THE BHAGAVAD-GITA treats of the three great Qualities in Nature which "bind the imperishable soul to the body," and by means of which all actions are produced, they being "the only agents of action." Further, in Chapter xviii, it is declared:

> "For the accomplishment of every work (action) five agents are necessary. These are the substratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities."

It is otherwhere declared in the same *Gita* that the *Substratum*, or support of the whole universe, is the Presiding Spirit. It is time Theosophists should begin to strive for clear and consistent conceptions of the meaning of terms used in their literature—conceptions that will reconcile and make unitary the teachings, differently expressed in various words, symbols and terms employed, whether in English or other tongues, whether in the various Scriptures or the writings of H.P.B.

The Substratum, or Presiding Spirit, is the Atma-Buddhi of Theosophical terminology—and is uniformly employed by H.P.B. to signify that *Spirit* is Consciousness viewed as a Unity, Collectivity, or Identity—the Superior Nature or "Knower" of *Gita* vii. What is the "agent" spoken of above? What else can it be than *Manas*—the man himself, apart from his actions or the instruments by which those actions are achieved? And *Manas* is *individualized* Atma-Buddhi—self, conscious of Self; Self-Consciousness.

We have thus accounted for two of the five agents: Atma-Buddhi-Manas is the equivalent of the "substratum and the agent"; what of the other three, the "organs," the "movements," the "presiding deities"? These constitute the "three qualities" which compose manifested nature, *as man experiences it.* On their own account the "three qualities" are the three great classes of non-self-conscious beings, in their varying states, degrees and combinations in forms—the Elementals. As a sum-total it is they and not we of which Nature, "Prakriti or Matter," consists.

Originally, they are pure incorporeal spiritual entities, "Lives," starting on their "long pilgrimage" toward that "independent (conscious, *i.e., self*-conscious) existence," which we have already achieved. *We,* being self-conscious, have to evolve "by self-induced and self-devised efforts, *checked* by our Karma." But these "Divine Souls" (*Monadic* essences) have to travel by "natural impulse"—the impulses given them by the Self-Conscious Souls—Man.

These "Lives" have neither will, character nor mind of their own, but by the influence of man as a Spiritual Being they take on

his changing moods by emanation, or radiation, or saturation, or accretion. Very literally indeed, they become his *Chhayya,* and mirror faithfully and instantly *his* will, *his* character, *his* mind. If we distinguish the various Hierarchies of Spiritual Man into three great classes of Monads, as the *Secret Doctrine* does, we shall easily perceive that Elementals must group into three great classes also. The "Lives" are drawn together into as faithful replicas of the Man as the images in a mirror reproduce our physical counterpart. But these are "*living* pictures." They reproduce over and over again, automatically, the motions of our consciousness. They are "Mayavi rupas," "Kama rupas" of a refined sort—beings created by us, consciously or unconsciously to ourselves, at every instant by our use of "occult powers."

In time these Elementals become habituated by our repetitions of the same thoughts, feelings, and desires to a coherency that enables them to endure for long periods as integral entities. Our "Organs" and bodies are thus formed by one class. But the "movements" of these organs and bodies are due to another class. Inert physical matter—and all "physical" matter, organic and inorganic, is inert of itself—consists of elementals that, in their reaction on us, make up the "*Tamas* quality." The "movements," which is to say the energic or force aspect of "nature," is due to the "Rajasic quality"—elementals with a wider range of action and greater durability of impress than the "Tamasic." Our mental and moral "movements" are our impressions on and reactions from the third class of elementals—those which, in their effect upon mankind, are called the "Sattva quality."

Since these embryonic beings had originally no will or desires of their own, and whatever characteristics they now possess are due to man's impress upon them, it follows that any and every man is still constantly impressing these elementals, subject only to the resistance or inertia originally imparted to them. They ascend and descend from class to class, temporarily or for long periods, according to the use made of them by the man who attracts or repels them by his character and the use made of his spiritual powers. The catastrophes of nature, the kind of body we have, the kind of mind and moral nature we have, are all due to this "co-existence of Spirit and Matter"—Man and the elementals. Each man can, therefore, at any instant, easily determine for himself what his past influence has been upon the elemental kingdoms, what his present affinities with them, what steps to take in his own thought, will and feeling in order to "raise up Nature."

The "presiding deities" are the weight of the influence of the whole hierarchy of the elemental kingdoms, for as kingdoms or hierarchies of beings they have by now defined attributes and char-

acteristics which have to be overcome by the individual man striving for perfection. They have a *Logoic* consciousness as well as we; with this difference that each individual elemental embodies the characteristics of his whole hierarchy. Consider the difference between the imparted characteristics of the elementals influenced by a *Mahatma* and those affected by the averagely good man. Consider again the difference between those attracted and impressed by a good man and a bad man. Those differences are objectively very plainly shown in the different members of the animal kingdom —embodied elementals wearing the "cast-off" garments of man, morally and intellectually. For the nature of the tiger, of the wolf, of the deadly serpent, comes from the destructive, the poisonous thoughts and feelings of man.

One class of elementals knows naught but harmlessness, others naught by harmfulness, others still have mixed natures—all derived in the first instance by "natural impulse" from man. Students often desire to "communicate" with the elementals consciously to themselves. We are doing it at every instant unconsciously. Many want to "help the evolution of the elementals." We "help" the elementals when we *change our own natures,* for they *are* our natures—our instincts, our tendencies, our habits, are only other names for elementals imbued with our emanations. Every effort to keep and to use our "organs" sanely and wholesomely lifts or changes the component elementals to a higher degree. Every "movement" we make, of "body, speech, or understanding" with the intent to benefit others, ennobles the nature of the corresponding elementals. For every such effort, for all such striving, we as well as all mankind gain a reaction that purifies our Path to perfection by so much, till Man and his younger brothers, the elemental beings, alike regain the lost Sattva state—the Golden Age.

AN OCCULT HINT

After an explosion of personality, and the ensuing reaction, a Disciple sometimes resolves that in future he will not oscillate so much. This is not the true position—it shows he expects to oscillate *some.* Of course if he *expects* to oscillate, he *will* oscillate. It would be better to expect to hit the mark, instead of expecting to miss it. There is a great difference in the psychological position, as well as in the quality of the energy aroused. We should cease doubting our power to accomplish; if we doubt, it will be like trying to shoot an arrow with a loose bow-string—no force, and no certainty of direction. When the bow-string is pulled taut, and let go, there is *no hesitation* in the arrow. It goes where pointed and with the strength in the pull.

THE SUNLIGHT OF LIFE

TO tell the average man that the world exists for the sake of the Soul's evolution is to use but so much rhetoric. He is so borne down by the vicissitudes of life that he thinks of nothing but the fact that he is staggering under a burden, almost, if not entirely overwhelming him. He wants to leave the matters of "the spiritual side" entirely to an after life; he cannot see that he has any time to give to matters over which he, apparently, has no control. His philosophy, if he stops to formulate one, seems to be, in effect, that Man is an automaton, Life an hereditary disease, the world itself a vast hospital; while Truth is a dream, and Beauty an optical illusion. This is the philosophy of despair.

However, there must come a time in each one's life when he wonders what all this striving, of action, and of being is for, and possibly he turns to some sort of a system of belief that offers a palliative, trying honestly to believe that there is an explanation somewhere which really does explain, but he goes on, blindly, trying to find some food for the hunger of his heart, which is a longing for the knowledge of God. In ordinary cases, he comes to determine that he will hang on to some sort of belief which will ultimately permit him to squeeze into a sort of heaven somewhere, hoping that he will not have to go out of that comfortable place ever again. He cannot seem to find in this incarnation any mental buoyancy or hope, and he settles into a spiritual lethargy, eventually going back to the place from which he came and starting all over again. For, he has, after all, no settled conviction that any religious belief, will, if adhered to, bring him the mental condition which he envies.

Finally, in Theosophy, he finds a logical explanation, not only of all the woes, but of all the joys of life. He finds that all is not grief and sorrow, but that the Glory of God is visible everywhere, revealed to him in the beauty of the lily, in the hues of the sunset, in the association of all human beings—all alike manifestations of the Deity. He sees sunshine all around him, no matter whether others see it or not, and a spark of knowledge penetrates his consciousness, showing him that the shadows are there to emphasize the beauty of the sunshine, and that they are but shadows, after all. His heart is full to bursting that he has at last found an explanation, and although he may feel deeply the blindness of others who cannot see any of the light that to him, floods the world, still he knows that in good time *all* must realize that the world is a good place in which to live. He feels himself a highly privileged being, to be here, to live this life, and to advance, when the time comes, to something better, and he is no longer in a hurry to make any changes. This world is now as good a place to live in as he could wish, and so he tries to help others to let in some of the glorious sunshine of life,

perfectly ready, himself, to step aside, if so others may get into the full blaze of the Glory of God.

The real Theosophist is a person who radiates nothing but the very sunshine of which we are speaking. Sometimes, a student who has not gone very far along the Path, may be and quite likely is, one who has but glanced at the surface of things, and cannot plumb deeper. If he feels anything but the joy of hope and responsibility, he is no true Theosophist, for the true Theosophist gladly accepts responsibility. He can square his shoulders, let come what will, and smile because he knows that he is now working off past Karmic causes. As he studies deeper into the great law of Karma, he finds that almost all of the causes were set up in ignorance. He resolves to destroy the false basis of action as fast as possible for himself and for others. He worries no longer about anything he may have done in some forgotten past, because he knows that the good will always overpower the bad, and that he is always becoming bettered in whatever case he may find himself, provided he tries to help others to get into the sunlight.

Let anyone once deeply investigate the subject of Theosophy, assimilate any of the golden precepts which abound in the writings of the Teachers, and he must necessarily realize that the sunlight of life comes from this source. Only in man-made religions are gloom, and despair, and darkness, and weeping and wailing and gnashing of teeth. The Ancient Wisdom shows him that God is everywhere; that men can look Him in the face; that the Sunshine is always to be found, and if he be true to his Real Self—which *is* the Sun of Life, he need never, for a moment, be anchored in the "Gloom."

DEALING WITH MINDS

We have to remember that we are not dealing with men and women, but with *minds* composed of certain bundles of perceptions, from which flow tastes and habits; and that it is sometimes necessary to let restive colts have a little rope for a while. People can see only what their mental constitution permits them to see, and have to be coached along in a kindly way. We help the good points best by working on *them* and overlooking the weak ones. Speak to the good in a man, and he will try to live up to it. Of course, there are those so crass as to try to study Theosophy, not to fit themselves to be the better able to help and teach others, but in order to pose as "wise"—or even to make money out of it. Indeed, those are not few who would harness the Infinite to their special financial funnels. But they soon disclose themselves.

—R. C.

AMONG FRIENDS

THE bugler stood with his instrument poised, rigidly rectangular; officers and men at attention. Only the flag, floating free at the top of the tall staff, seemed alive.

The slanting sun-rays focused in the mouth of the horn turned the polished metal into an iridescent bubble of liquid silver at the end of a long white pipe. Sudden, the bubble burst into a succession of liquid silver sounds. An antique howitzer boomed in bass accompaniment and all the fairy spaces of the air leaped into echoing life. The black powder smoke eddied back and forth in ever-widening circles like some receding minuet.

Down came the flag, and the banked crowd slowly eddied across the walks and drive-ways of the Presidio toward the old town sprinkled carelessly from hillside to water front. Out on the Bay a half dozen seaplanes bobbed idly—gorged cormorants at rest. A couple of destroyers lay at leash beyond them, gaunt sea-hounds ready to come to bloody grips upon the word. Over beyond the pier's end the surly back of a submarine arched black and sinister, brooding upon iniquities.

"I must confess that the ceremony of the flag has always appealed to me powerfully, but especially at a time like this. What a symbol of glory and patriotism the Flag is. I wonder what the Fathers of this Republic would have thought if, at the time of signing the mighty Declaration of Independence, they could have been granted the vision splendid of this Fourth of July nearly a century and a half in the future for them; to-day for us."

Thus Mr. Prism, musing aloud rather than addressing a remark to anyone, as the Family moved homeward in Pythagorean formation—Bobby marching proudly ahead, carrying his flag erect, his face sober and set; then Mrs. Crystal and Frederick, followed by Quester and Prism, with Mrs. Prism, a gem of purest ray serene, set between them. Doctor, Judge, Mother and Pilgrim, walking abreast, made up the base of the triangle.

If there was any challenge to comment in Mr. Prism's soliloquy no one took up the gage. In the communal silence each one seemed master or servant of his own meditations. And so to home and supper, the conversation as flickering and uncertain as the light of the candles of doubtful lineage with which Mrs. Crystal loved to decorate the table. "Just because we are Theosophists," she was wont to extemporize, "is no reason why we should not avail ourselves of the refinements of civilized life. Candles are so much more artistic and distinguished, well, *exclusive*, than plain bread and butter electric lights." Whereat the Family always duly and properly smiled, and Doctor never failed to repeat, "Temperament, Laura, temperament. The psychic nature demands the dim, cre-

puscular setting to be at its best. It requires 'no mean ability' to nourish the physical man in the circumstances, though."

The peaceful living-room regained, and each one chasing as before his favorite phantom, to the duet of the ticking clock upon the mantel and the pine-knot flames beneath, it was but natural that thoughts should find a common path of recurrence to the day's events. Doctor, as usual, was first to break the silence.

"I think," he said, "there's meat in Prism's remark on the way home. Did you hear him, Mother?"

"Oh, yes. I was just behind him, and it gave me a train of thought which I have been following ever since. The signers of the Declaration would have been greater men than they have yet been accredited, for any of them to have had Mr. Prism's 'vision splendid.' What I have been pondering over is, would they have found the prospect pleasing, or would they have been less, rather than more, heartened to their giant labors by a vision of the America and the world of to-day? For my part, I prefer a retrospect to a prospect. One learns more; but inspiration and self-reliance come from lessons learned rather than from visions, whether of the past or of the future."

"Speaking of inspiration," supplied Mr. Quester in the fruitful pause, "wasn't the reading of the Declaration inspiring? Such a voice, such marching columns of sound, such eloquent gestures. And the Address. There was an orator! I tell *you* that man is a patriot. Why, it made me feel a glow of grateful enthusiasm that I am a citizen of these United States. It must be great to be able to speak like that. And how the people applauded."

"Applauding from the 'bleachers' does not conduce to make the spectators athletes," Doctor remarked dryly, "and nowadays very few go beyond that. If eloquence were patriotism, every politician could give you a very excellent specimen. This is not yet a Nation, let alone a Republic of Brotherhood, in preparation for that Republic of Mankind which the Fathers held in view."

"Well, but—" started Mr. Browser, and relapsed into silence as he saw the fateful sign in Mrs. Crystal's two hands moving towards each other. The moment her fingers touched, her clear voice was released as if by some automatic mechanism.

"I was just thinking, Mother," said she, "that our Theosophical Movement has gone as far astray in half a century as the great movement for Democracy inaugurated with the Declaration of Independence has done in a century and a half."

The astonished Family sat in spell-bound attention at this unexpected manifestation of "lower plane" sapiency. Only Brother Frederick murmured softly, "Yes, Laura?" His gifted sister went on:

"We are told that even in those days forty per cent of the people of the Colonies were Tories, and of those who called themselves Patriots scarce one in ten made any really *voluntary* sacrifices for the Cause. I suppose there were no more than a score of men who had the devotion, the ability and the love of Liberty that 'carried on' through seven years of war and seven years of chaos that followed, till the Declaration was embodied in the Republic. Otherwise, the Declaration itself would have been mere words. If Washington, and Paine, and Morris, Franklin and Jefferson and Hamilton and a few others had not formed a real *nucleus* of Brotherhood, the Declaration would have been as empty of real life as the 'Three Objects' of the old Theosophical Society."

"Why," she continued, flushing with unwonted earnestness, "if Mr. Lincoln had not come a century afterward, this country, founded on freedom, would have been wrecked on the slavery question and on 'States Rights.' What good is a Declaration of Independence without the will to do and dare for freedom? What use is a Constitution buried knee-deep under unconstitutional laws? We are a law-making, not a law-abiding people. And what help for mankind in the three objects of the T.S. with no one brave enough, Theosophist enough, to *be* a 'nucleus of universal brotherhood?'

"I'm just repeating what Mr. Browser was saying to me only this morning," she added, somewhat lamely, and turning appealing eyes upon our good old "Circulating Library," as Doctor occasionally labels him, amiably and facetiously.

But the Judge saved modest Browser from any possible embarrassment by interposing as calmly as if Mrs. Crystal's remarks were his own.

"It is compromise which induces all deviations and consequent corruptions of noble causes. Not that 'compromise in the service of the weak' that Mr. Judge speaks of, but the compromises which are forced by selfish vested interests on the one hand, and the supineness, the inertia, the *unconscious* selfishness of the great mass. For themselves there was no compromise on the part of the great patriots of the last quarter of the seventeenth century, but they were powerless to endow the mass with their own vision, the enlightened selfish with their own unselfishness. The Declaration was aimed against a foreign foe. It rings without alloy. But the Constitution was a compromise. Internal enemies of liberty loaded it with base metal—the mixed good and evil Karma we all have to share."

No one spoke, and Mother's glance encouraged the Judge to proceed.

"Every student of the long struggle of mankind for political freedom knows full well that the Declaration is a noble document, but it no longer holds the magic of inspiration. Who now reads

the Farewell Address as a vital document, as applicable to-day as in 1797? Who goes to Lincoln's great Messages as to a well, to draw thence the waters of wisdom for our use in those very present dangers which he foresaw and warned against? What Theosophist or what Theosophical Society sees in the great Three Objects a Declaration and a Constitution ample without amendment or revision for all the relations of the three worlds? No; they are one and all but empty frameworks; altars from which the fire has fled; platforms from which the politician and the charlatan conjure for the price of admission."

He looked around the circle, hesitated, sighed and said:

"Party government is as far as mankind has yet stumbled on the road toward genuine Democracy. Sectarianism is as far as men have yet traveled in religion. Mediumship posing as psychical powers, contradictory revelations from 'Successors of H.P.B.,' presented as later and progressive unfoldments of the Wisdom-Religion, sentimental professions of 'brotherhood' by self-seekers who fiercely assail and revile all those who dare to question their claims, or who seek, however inoffensively, to spread the pure teachings of H.P.B. or to defend her good faith—this is what the great public and most members of most Theosophical societies think to be devotion to the Three Objects of Masters and H.P.B. Too bad. Too bad."

"I wonder if H.P.B. had her 'vision splendid' of the future of the Theosophical Society after she and Judge had to go? If she had, it must have required even all *her* dauntless courage to go on." Thus Pilgrim.

He looked at Mr. Browser. That staunch battler for the facts of Theosophical history and the truths of Theosophical teaching was rubbing his glasses vigorously—sure sign of intense feeling. Pilgrim touched the old warrior's arm.

" 'You may fire when ready, Gridley,' " he quoted gently.

"She had her 'vision,' more than one of them. And she put them on record within verifying range of what she foretold. Let a man read the closing paragraphs of the Preface to *Isis Unveiled* and the closing section of the *Key to Theosophy* if he would assure himself that she knew in advance what would happen to her and to the Society that she mothered, hoping against hope that it might give birth to that nucleus of Universal brotherhood without whose benign guidance she knew this civilization must be broken on the wheel of its own hypocrisies in church and state, in social and in individual life." Pilgrim tried again:

"Well, Browser, while this is not exactly Belshazzar's feast, the handwriting on the wall of the beleaguered West is all too plain for every one to read. It is writ large in every European capital. But what of us Theosophists? Did she leave no word direct to

us—I mean outside that Last Message to the American Theosophists? No word of hope?"

Doctor, who always remembers perfectly, after he has been reminded, and who has been nodding affirmation to Browser's words, waited the response to the query in perfect confidence. Nor did Browser fail him.

" 'Night before last,' he quoted, 'I was shown a bird's-eye view of the Theosophical Societies.' "This," he interjected, "was written to Mr. Judge in 1888, when there was only *one* Theosophical Society. She goes on: 'I saw a few earnest, reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves.' "

"There," concluded Mr. Browser, "you have the prevision of history since made and still in the making—lessons learned and lessons still to be learned. Since then there are dozens of Societies presided over by 'nominal but ambitious Theosophists,' making truces with the world, the flesh and the devil to attract attention to themselves and gain followings instead of students. These compromise Theosophy and the Objects of the Theosophical Movement in the same way that the Judge was speaking of in connection with the establishment of the Republic. The hope lies to-day in the scattered 'earnest, reliable Theosophists,' as the hope lay then in the few real Patriots. The magazine must be the forum and the rallying place for them."

"The Editors tell me," said Mother, "that by far the larger portion of the subscribers to THEOSOPHY are not Associates of U.L.T.; in fact many of them are not members of any Theosophical association. Many others are. In fact the circulation is so 'judiciously distributed over the globe'—to use another phrase from H.P.B.'s letter to Mr. Judge that Mr. Browser was quoting from—that it is the one representative organ of all those, whatever their affiliations, who are working to the best of their ability to make Theosophy a living power in their own lives and to bring its teachings to the attention of others."

"I, for one," she continued, "am in full accord with the speaker at the meeting the night before Decoration Day that 'noble as is the Declaration of Independence, the Declaration of the United Lodge of Theosophists is a far nobler document.' He went on to say, you remember, that while the one declared only for political liberty and human equality in mundane pursuits, the other speaks for freedom of conscience, the august domain of the Soul of man, and the Brotherhood of all who are engaged in the true service of humanity, regardless of all lesser things."

"To my way of thinking the Declaration of U.L.T. embodies the spiritual and moral conception of Unity, of Independence, of Brotherhood, and should be regarded as a purely spiritual, therefore impersonal, ideal and inspiration, far above any association of students, however earnest or praiseworthy. The acceptance of that Declaration by any student is a pledge of duty and responsibility, not a proclamation of rights or of dogmas. Therein lies the hope of H.P.B.'s *nucleus*."

Mrs. Prism, who *adores* Mother, and who had been listening with tolerance—one might almost say with sympathy—throughout the discussion, began to stiffen as Mother was talking. Doctor's observant eye noted the expression of belligerent distress.

"What's the matter, Mrs. Prism? are you ill?" he inquired, with fraternal as well as medical solicitude.

"Humph," crackled peace-loving Prism's spouse; "that speaker was enough to make anybody sick."

"Why, what now? What did he do? What did he say? *I* thought he made a corking good talk."

"He said 'darn' and 'darned' two or three times, right out loud in a religious assemblage. I felt so shocked and so ashamed I never want to hear or see him again."

"Well, I'll be—" ejaculated Doctor, but saved himself in time, while Mrs. Prism looked solemnly round in vain endeavor to fathom the occasion for the tribal burst of hilarity.

HOMELY HINTS

Is it not true that when the personal self is suppressed, the higher finds expression? There is a leaning back, as it were, on the great Ocean of Life—the SELF—and identification with personal ideas and feelings becomes non-existent. When such times come we must beware of self-gratulation; the lower feeds and waxes strong on this, and very often without our being sensible of it—yes, even when we are trying to guard against it, or think we are. Nor is it well to talk to others about these inner struggles, even to our best friends, for there is a self-satisfaction engendered by it, so subtle is the nature of the personal. We must learn to recognize things for what they are in fact, and cease to value them in the light of the opinions or feelings of others. Nor should we feel depressed—or in other words, we should not be affected by the depression of the lower nature—for that is what is felt—but show no signs outwardly of the struggle going on within.

A PRACTICAL LETTER

BOTH of your letters are here. I am rejoiced that you find lessons in all these things that come to pass: this is the realizing of the meaning of life. Most people take it to mean eating, drinking, waking, sleeping, enjoying, doing business for gain in order to do these things—and learning nothing, frittering away opportunities, multiplying difficulties, avoiding by every possible means those things from which they might learn.

Our attitude should be that if there is work and we can do it, we must, regardless of results; we know that the Law takes care of them, without thought or effort on our part, and with exactitude undisturbed by our sentiments. So what is the use in wasting energy in fruitless sentiment? We see that and admit it, yet fear to trust, even when we know that there is nothing else that can be done by us.

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind." "Place thy heart on me as I have declared myself to be, serve me, offer unto me alone, and thou shalt come to me; I swear it for thou art dear unto me." Krishna calls these "my supreme and most mysterious words"; he adds "He who expoundeth this supreme mystery to my worshippers shall come to me if he performs the highest worship of me, and there shall not be among men any one who shall serve me better than he, and he shall be dearest unto me of all on earth." What determines it? Thought determines it. Motive determines it.

I am glad that you wrote R—— and put it up squarely. I think that was the right thing to do; if it hurt personal pride for you to do it, the hurt showed the need; a sore place like that is not right; some massaging will not do it any harm. The fact that you felt better after writing shows you knew that it was the right thing all the time, but hesitated—like the boy with the tooth and the string. The personality is what you say—a "peach." It can play all parts, from lord of all creation to Uriah Heap, as its occasion requires, and the man is involved in its pretensions. But he learns, and some time Mr. P. will be "out of a job"; "there won't be no such thing"; instead, there will be a whole man.

I can understand the trepidation that arises in such a transaction as you mention; one does not want to make a mistake because of the large loss that would then be incurred, and yet one must decide to do or not to do. The nature of your business contemplates a certain amount of risk based on the probable action of others; it is a sort of a gamble; probabilities are better in some cases than in others, but in any, there is no certainty to be obtained. To be able to determine accurately one would have to know all the converging

factors, to see them all in their several courses, and this is not possible to us; so we have to guess on probabilities to a great extent. It is this uncertainty which un-nerves us. We do not want to make a loss, and we do not want to lose a business opportunity. The only course left—it seems to me—is to determine whether it would be considered a *fair* risk; if so, we would be justified in taking it, because there is no way by which results can be absolutely assured. Our judgment would then be centered on the quality of the risk, leaving results to general average—that being all that we can do.

The condition is surely unlimited in its capacity for wrong action, but we might remember that the Unconditioned does not and cannot act. "The Self *acts* only through its creatures;" the conditioning is collective. The conditioned has also to exercise its capacity for right action; its ascertained errors lead in this direction, and the possibilities are also unlimited. All *being* is conditioned, but in it there is an infinite variation. If we rise out of one set of conditions we are in another. The secret would seem to be non-identification with conditions of any kind, while working in and with those which on any plane surround us, improving our judgment and discrimination in regard to them, all the time, as well as the instrument in use on that plane, and giving the conscious lives of which that instrument is composed, the right direction.

Had we transcended physical conditions we would not be trammelled by them, would not be in them, except by choice. Even then we could not do other than put ourselves under their operations and limitations, in order to gain a full comprehension of them in all their bearings upon those in that condition by necessity. We have to abide by the rules of whatever game we are playing; at the same time we may know better games.

It is good to have that "touch of heart" which transcends time, space and conditions. I fully appreciate, and you know that it exists on my part. Love to you and the highest success in your endeavors.

LOVE WITH AN OBJECT

SOME distinguished contributors to theosophical literature have of late been describing what qualities are necessary to constitute a perfect man, *i. e.*, an Adept. They said that among other things it was absolutely and indispensably necessary, that such a being should possess Love—and not merely Love in the abstract—but love regarding some object or objects. What can they possibly mean by speaking of "love with an object," and could there possibly be love without any object at all? Can that feeling be called love, which is directed solely to the Eternal and Infinite, and takes no cognizance of earthly illusions? Can that be love which has no object or—in other words—is the love of forms or objects the true love at all? If a man loved all things in the universe alike, without giving any preference to any of them, would not such a love be practically without any object; would it not be equal to loving nothing at all; because in such a case the individuality of any single object would be lost to sight?

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favors upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad-Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no-thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: "He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men" (Cap. vi., 14); and further on it says: "He whose soul is united by devotion, seeing the same in all round, sees the soul in everything and everything in the soul. He who sees Me (Brahmâ) everywhere and everything in Me, him I forsake not and he forsakes not me. . . . He who sees the same in everything—Arjuna!—whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin" (Cap. vi., 29, 32).

On almost every page of the *Bhagavad-Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. "He must be regarded as a steadfast renouncer, who neither hates nor

desires." . . . "In a learned and modest Brahman, in a cow, in an elephant, in a dog, and a Swapáka; they who have knowledge see the same thing." . . . "Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; being fixed in mind, untroubled, knowing Brahmâ and abiding in Brahmâ." . . . "He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahmâ, finds *Nirvana* in Him."

The Great *Hermes Trismegistus* teaches the same identical doctrine; for he says: "Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know." The *Bible* also tells us that "God is Love" (I. John iv., 8), and that we should love Him with all our heart, with all our soul, and with all our mind (Matt. xxii., 37), and while it teaches that we should love nothing else but God (Matt. xx., 37), who is ALL in ALL (Ephes. i., 23), yet it affirms, that this God is omnipresent, eternal and incomprehensible to the finite understanding of mortals (I. Timoth. vi., 16). It teaches this love to be the most important of all possessions, without which all other possessions are useless (I. Corinth. xiii., 2), and yet this God, whom we are to love, is not an "object" (John i., 5), but everywhere. He is in us and we in Him (Rom. xii., 5). We are to leave all objects of sense and follow Him alone (Luc. v., 2), although we have no means of intellectually knowing or perceiving Him, the great Unknown, for whose sake we are to give up house and brethren, sisters, father, mother, wife, children and lands (Mark x., 29).

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attached to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colors, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may re-

ceive, herself in return. Therefore the *Bhagavad-Gita* says: "Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good" (Cap. iii., ii.,); and the Bible says: "To him who has still more shall be given, and from him who has not, even what he has shall be taken away" (Luke xix., 26).

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest; how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But "as the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good"; likewise divine love manifesting itself in a perfect man is distributed alike to every one without favor or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favors of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of, and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, "prayer," *i. e.,* the elevation and aspiration of the soul "in spirit and in truth" (John xiv., 14), is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there. Let those who desire to come into contact with the Adepts enter their sphere by following their doctrines; seeking for love, but not for an object of love, and when they have found the former, they will find a superabundance of the latter throughout the whole extent of the unlimited universe; they will find it in everything that exists, for love is the foundation of all existence and without love nothing can possibly continue to exist.

Love—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus,* the mother of all the gods, because from her alone originates Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop

into a live-giving sun, illuminating the mind and sending its rays to the center of the universe; for it originates from that center and to that center it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshiped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. "But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish" (Bh. G. viii. 20), and "from which they who attain to it never return." This is the supreme abode of Love without any object, unmanifested and imperishable, for there no object exists. There love is united to love, enjoying supreme and eternal happiness within her own self and that peace, of which the mortal mind, captivated by the illusion of form, cannot conceive. Non-existent for us, and yet existing in that Supreme *Be-ness,* in which all things dwell, by which the universe has been spread out, and which may be attained to by an exclusive devotion.

—LUCIFER.

ACTION AND REACTION

To make ourselves "better able to help and teach others" is the task. The personality naturally either rebels or is depressed—or both. But we may expect that and can be prepared for the reaction if we are wise and have confidence in Masters' teaching. We want to know, to be, and to go forward, and we know that every little assertion of "personal ideas" is a hindrance, and that these ideas and their particular "feelings" are very easily disturbed and hurt. Their very "tenderness" shows their fragile nature, and that *they* are not worth preserving, in the face of what we have learned and what we have to do to forward the great results. "Thou grievest for those that may not be lamented" is a true saying; we should take it to heart. "The personality, driven from one defense, takes refuge in any other available one," so we have to watch all along the line. The right attitude will make the battle easy: so, having taken this, "send the arrow straight to the mark."

ON THE PATH

II.

IN our last we spoke of the Path of Woe which all must tread without exception, and indicated that it is a common and an universal experience. But why, oh why, a Path of Woes?—ask a hundred good friends. Why not share our joys and our lights and call it a Path of Weal?

It is the Path of Woe because what we have gathered in the past are seeds of anguish from which pleasure and peace do not sprout forth. The Path of Woe is the other half of the Path of Pursuit; to give up what we gathered with pain, labour, and mighty effort is a Karmic retribution and in proportion as we pained others in gaining our ends, in securing our possessions, and using what was gained and secured, pain now comes back to us.

There is, however, another factor: our sincere desire for spiritual living, being an energy of the Occult World, where Life is eternal and immortal, forces in smaller fields of space and shorter spans of time, the process of quick payments of debts incurred during generations of lives, all over the world. Spiritual birth is attended with its pangs, and inner growth has its pains of teething, walking and all the rest. For the earnest and enthusiastic aspirant these uncomfortable experiences are crowded together, and thus the sum total of previous Karma shows the balance in the currency of woe on our debit side.

The method of the payment of past debts is mercifully devised by Wisdom; it enables us to transform woes into joys in the very process of payment. That method to be pursued as we tread the Path of Woe is living the life of self-expression. In fact, the debt in question can not be met otherwise. Deliberate practice at living differently than we have hitherto done has to be undertaken. Leaving alone the life of the senses and the mind, refusing to be energized by feelings and emotions, ever watchful, continuously heedful, to live in terms of the Soul is the high enterprise in which we are engaged. To pursue that task by the old method of haphazard and ever moving, ever changing existence is an error many of us commit. Self-collectedness is the watchword of the new method. To move from within, which is the region of the Soul, to the without, which is the sphere of the sensuous existence, in a deliberate manner is the first necessary qualification. To collect together the scattered forces, and to reflect on them by the aid of the Light of the Higher Self, so that they are animated and enlivened by it, is our Dharma. All of us understand this in some measure, but what most of us do not seem to grasp is the fact that this process has to be a regular, persistent and continuous one. They are not religious ceremonies to

be performed once a week, nor are they like sacred festivals whic fall on a few occasions in the year. They are not even like unt heroic acts which men perform to their glory and renown once perhaps twice, in their lives. This watchfulness, this self-collected ness has to be observed and applied every hour of the day, fifty-tw weeks in the year; they must manifest their power in all our labour undertaken for profit or pleasure, in work or recreation, in smal activities or in important ones. All the while to energize ou environment by the Power of Wisdom within us is the first ste which aspirants have to take. This no doubt is irksome, exhausting to the feelings and fatiguing to the mind. To persist successfully is to pass the first great test that the Wardens of the Portals of th Occult World present to us; they do so because of *our* resolve, *ou* enthusiasm, *our* earnestness, *our* sincerity—because we ourselve put ourselves on the Path, and are attempting to "force" th Masters to accept us as their pupils and servants.

To so live and act, to so love and labour that every experience is perceived by our Inner Ruler and is forthwith assimilated by him. All our experiences ought to be flowers from which the Bee sucks the honey of Knowledge and stores it away for feeding in sweetness and in strength the hungry and the weak. Here is another factor to be noted. Aspirants miss assimilating their experiences. How many of us truly assimilate what we contact in the world? To assimilate in as full a measure as possible what we contact, is a necessity of the spiritual life. Thus the life of self-expression begins.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink i' the scale.

What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?
To man, propose this test—
Thy body at its best,
How far can that project thy soul on its lone way?

Yet gifts should prove their use:
I own the Past profuse
Of power each side, perfection every turn:
Eyes, ears, took in their dole,
Brain treasured up the whole;
Should not the heart beat once 'How good to live and learn'?

In these lines from Robert Browning's "Rabbi Ben Ezra" we come across the gospel of self-expression which is a requisite of the spiritual life. Pondering over them we see how mistaken are the notions in people's minds who glibly talk of self-expression. It is not a matter of one of the fine arts—it is a matter of daily life, which people name drudgery and desire to run away from. The life of self-expression is Drudgery made Divine.

Hindrances

Many of the statements made by the Teachers are axioms to be applied, while at the same time they are woven in with such reasoning as may suit the ordinary way of thinking. Most people imagine and accept as fact, that there is but one way of thinking—reasoning from premises to conclusions; tabulating things in order to find the cause. By the infinitude of tabulations they come to imagine finally that Matter is everything and does all, because nothing is found that can be "nailed down." Science, Psychology and all other efforts that proceed from particulars and are based upon them, fail. They fail for no other reason than that they will not admit the existence of a true and full knowledge, or that it could have existed in times preceding theirs. Has not the science of every period held that theirs was the highest and most glorious that ever has been, their civilization the grandest? If Western Science and Psychology would go on with their painstaking effort in the light of the knowledge of the ages, the spiritual and intellectual darkness would soon be overcome and a civilization come into being, which would express the spiritual and intellectual in a true physical life. What hinders? Intellectual pride hinders, together with the cramping effect of false conceptions of religion which give a material bent to thought, which makes a material life, heaven, hell, god—"idols made of mud." It is a wonder that life is as bearable as it is; or, it *would* be a wonder, if we did not know that man is more than his experiences, his conceptions, or philosophy, and does not follow out to its logical conclusions what he adopts as his "religion."

R. C.

GOD IN THE KINGDOMS

EVERY being is a God; the ant is a God, because in it is th same divine power to perceive directly on its own account, t act directly on its own account, in accordance with the rang of its perceptions, as was in the Christ, and is in every man.

Man stands where he is, away above the kingdoms below him but this fact does not mean that he is *superior* to them in the powe to perceive, nor superior in the Source from which he came. I only means that he has been in manifestation longer; he has bee perceiving longer, acting longer, experiencing the results of his ac tions and perceptions, and so is further along in intelligence tha the animal or the vegetable or the mineral.

The lower kingdoms lack in the range of their perception and consequent range of action, but they more than make up in othe ways. The greatest draftsman cannot once draw anything like a accurate a figure as the bees infallibly construct every time. Drafts men blunder with all their instruments of precision, but turn loos a swarm of bees and they will construct a dwelling as geometrically exact as if measured off with calipers. Once you understand on coyote, you can depend on the nature of any coyote. In othe words, what the animals lack in the range of their perceptive power and in the range of their consequent action, they make up in th absolute accuracy of their action. You can always depend upon th operation of law in all of the kingdoms of nature; but you canno depend upon the operation of the thinking man. Man is a reason ing being.

It is manifest that there is one great boundary for the mas action of the mineral kingdom within which will be found the de limitation of the so-called laws of each particular chemical ele ment; then another vast sphere or circle within which is inscribe the law of the vegetable kingdom; and within that the subdivision which mark off the laws of trees, the laws of plants, the laws o those we call tubers, and so on. It is equally clear that there i one vast sphere that governs the operation of law in the anima kingdom.

In the vegetable kingdom there is found every law operativ in the mineral kingdom, but the vegetables have a range whic transcends that of the minerals; that is, the sphere of action of th vegetable kingdom is not a separate sphere from the sphere o action of the mineral kingdom; it includes the mineral kingdo within the sphere of its own action. Coming to the animal king dom, there is found the same wonderful phenomenon; the anima sphere of action is neither the vegetable sphere of action here, th mineral sphere of action there, with circumferential impassable wall between; but just as the vegetable represents Spirit and conscious

ness with a greater range of perception and power of action than the mineral kingdom, so the animal kingdom represents a still greater circle.

Now turn to man: man has in him every element that is in the mineral kingdom, that is in the vegetable kingdom, that is in the animal kingdom. What does this show other than that his form has been evolved out of those kingdoms below him and that all the principles and all the processes whose phenomenal manifestation we call the mineral, vegetable and animal kingdoms, exist *within,* not outside of the sphere of man's consciousness and action.

What elements are in man that make up and constitute his wider sphere of action? Manifestly, what we may call thought, will and feeling centered in the perception of one's own identity. No animal has any consciousness of its own identity; to itself, it is something to eat or be eaten, and to it everything else in the universe is something to flee from or something to devour; and so with the other kingdoms below. But man has the idea of *himself.* It may be a false idea, but the self is there and he has the idea of it. Just so we have false ideas of God, yet God is here although our idea be false, and actually it is better to have a totally false idea of God than no idea; it is better to have a totally false concept of one's self than to have no concept of self. To have no idea of self is to be animal in human form. Around that concept of self, then, are grouped those three divine powers and principles called thought, will and feeling, in relation to self, in relation to other selves.

Thus it becomes imperative that our conceptions of the Deity be cleared up; then will follow a true concept of what our identity actually is; that every man and being is from identically the same Source; that there is only One power to perceive, but an infinite series of perceivers; only One power of action, but infinite hosts of actors; only One law of effect following causation, but an infinite series of effects brought about by every causal being. There is the basis of universal brotherhood: the One Life embodied in divinities on every hand, in every kingdom.

ON THE LOOKOUT

The Hen or the Egg

The French archeologist, J. Albert Faure, discovers that Greece owes its culture, in part at least, to Egypt. This is not strictly so, inasmuch as the two are of a common origin rather than a co-linear descent; but it is at least an advance over the former inveterate tendency to regard the Greeks as the originators of all culture worth while—a tendency leading at one time to the incredible folly on the part of many archeologists, of ascribing Hindu civilization to this small and recent Western country.

M. Faure ascribes the injustice done Egypt, to the fact that it is considered sacrilegious to question a theory once accepted as a tradition; a condition of which Theosophists have and have had costly experience.

We cannot agree with M. Faure on one point, however; he remarks that the Negative Confession of the Egyptian Book of the Dead "has been justly compared to the Hebrew Decalogue." We say very unjustly—to the Book of the Dead. Readers who wish to see the point, can compare the Confession with the practise and precepts of the present day, either in Judaism or the mixture of Paganism and Judaism known as "christianity."

Crystalline Gravitation

Dr. Paul R. Heyl has been investigating the validity of the Einstein Theory by weighing crystals in various positions. His findings are corroborative; which, in connection with the results of the Australian expedition, would seem fairly conclusive.

The interesting point is that the old idea of gravitation as a mechanical stress in the "ether" is now discarded, and gravitation is regarded as due to a "whirling of the four dimensional universe in a fifth dimension," thus making it analogous to centripetal motion, as appeared from the first in the theory. This implies an equal and opposite force corresponding to the centrifugal.

Laying aside for the moment any discussion of the fact that both the fourth and fifth "dimensions" are pseudo-mathematical expedients seeking to express in material terms certain inexpressible superphysical facts pertaining to other planes and states of consciousness, and not in themselves realities, let us examine the "Secret Doctrine" of 1888 on this point:

> "Science finds itself absolutely compelled to accept the 'hypothetical' Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions." (S. D. I, 485.)
>
> "One day it will be found that the scientific hypothesis does not answer after all." (S. D. I, 490.)
>
> "It is the Sun-fluids or Emanations that impart all motion and awaken all to life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with the *laws of Manvantaric motion* designed from the early Sandhya, the dawn of the rebuilding and higher *reformation* of the system." (S. D. I, 529.)
>
> "But if gravitation were dethroned tomorrow, the day after the Scientists would discover some other new mode of mechanical motion." (S. D. I, 496.)

In the "Transactions of the Blavatsky Lodge" occurs the following:

> "One of the objects of the *Secret Doctrine* is to prove that planetary motions cannot be accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter." . . .

"The following objections brought forward by a learned occultist, may be stated:

"(1) That the path of a circle is impossible in planetary motion.

"(2) That the argument in the third law of Kepler . . . gives rise to the curious result of a permitted libration in the eccentricities of planets. (Compare Einstein's shift in the Mercurial Perihelion. Eds.) Now, the said forces remaining unchanged in their nature, this can only arise . . . 'from the interference of an extraneous cause.'

"(3) That the phenomenon of gravitation or 'falling' does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation; he asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* toward each other in the direction of right lines connecting their centres, but are forced toward each other in the curves of spirals closing upon the centres of each other."

The "forces acting *on* matter" find an echo in the statement of Sir J. Thompson, of the Royal Society, that the Einstein Theory necessitates the assumption of "unknown magnetic forces outside matter," in itself a complete reversal of the whole scientific attitude in regard to force and matter in H.P.B.'s day.

Einstein students will find more in the above than meets the eye, and Theosophical students are invited to consider carefully the nature of the "forces" in connection with *their own psychology*.

Phototropism

Scientific students are familiar with the recurring attempt to explain all plant and animal activity by the natural and "blind" tendency of organisms to grow or move toward the light, thus, as usual, hoping to eliminate intelligence and to explain vital action in terms of physics and chemistry. Neither the basic nature of light, of matter, of space, or of motion, ever having been explained in the slightest degree by science, it would seem that even were the explanation accepted, there would still be a few small items necessary to completeness.

It now develops that experiments on plating in ship's bottoms, show that most of the fouling organisms prefer dark colored plates to light colored ones, the contrast between fouling of light and dark plates being especially marked. This is explained by *"negative phototropism,"* a tendency to go away from the light! Upon careful examination and comparison of all ideas on phototropism and its *opposite,* we deduce the following:

1. Organisms have a natural tendency to move toward the light.
2. Organisms have a natural tendency to move away from the light.
3. Organisms which move away from the light, move away from the light, and organisms which move toward the light, move toward the light; precisely as Darwinism analysed, proves that organisms which survive, survive, and those which do not, do not.

But why all this straining to disguise the existence of *intelligent choice in all organisms,* with such ponderous and meaningless words as "phototropism" and "negative phototropism"?

An "Explanation"

Apropos of phototropism, young loggerhead turtles, who hatch some distance from the sea, immediately begin traveling in the direction thereof. Prof. George H. Parker thinks this is because they have a tendency to go downhill, and are phototropic towards blue areas and clear horizons: "If suitable

obstructions *were* placed in their paths, these turtles *would* crawl away from the sea just as regularly as they usually crawl toward it." (Italics ours.) Perhaps; nevertheless, we invite Prof. Parker to place the obstacles.

THE GOBI

Col. H. de H. Haig believes that the water supply of the earth is decreasing, basing his deduction on the numerous sites of ancient civilizations which have now become deserts, among them the Gobi, containing extensive ruins, temples, shrines, and mummies.

Students of "Isis Unveiled" and the "Secret Doctrine" will recollect the numerous descriptions and explanations thereof, most of which were then scornfully received.

As to Col. Haig's deduction, we fear he will meet with opposition from those of his brother scientists who have just propounded the theory that the oceans are on the increase. This seems to be distinctly a case where the student may be permitted to exercise such power of choice as may have been left him by the arrogance of "scientific authority."

Col. Haig's belief is on a par with the theory which seeks to explain ancient Grecian decadence by the prevalence of malaria; both arising from the inveterate habit of ascribing everything on earth to purely physical and mechanical causes.

The formation of deserts follows from the existence of spiritual deserts in the minds of the inhabiting populace, just as all cataclysms arise from the inductive effects of psychological human storms. The land which becomes empty of spiritual progress also becomes empty of its inhabitants.

Incidentally, with regard to the Gobi, science having given up the attempt to find a "missing link" in the other parts of the world, is hunting for one there. We opine that if one is found it will be of a very unwelcome nature to the upholders of the "animal ancestor" theory.

SUNDAY SUPPLEMENT SUPERSTITIONS

As per regular schedule, a writer in one of the most moronic of our makers of public opinion, raves the length and breadth of a widespread page of valuable white paper anent the savage, ferocious, and animal-like life of our "ancestors," the Neanderthal race; blandly disregarding the fact that no scientist with the most elementary knowledge of the subject considers this race in the direct line of our descent; and undoubtedly in ignorance of the fact that at least ten skulls of modern type have been found in older strata. True, none of these have had full "official" acceptance, but equally truly, we have failed to discover anywhere any particular reason for rejecting them except that they *were* found in older strata. We might also add to the background of the gentleman's ignorance the fact of the discovery, near Sonora, California, in the auriferous lava-covered gravels, of a stone engraved with prehistoric hieroglyphics, certainly immensely older than these putative "ancestors." This is merely the latest; other examples run into the hundreds.

It seems at first sight hard to account for the gratification with which a certain type of mind gloats upon, amplifies, and exaggerates the "bestial" nature of our descent; but the most probable explanation is a subconscious perception that only by a false contrast of this kind can any admiration be attached to our present type of psychology or to our "wonderful civilization." And to

see ourselves as fallen, by our weaknesses, selfishness, and passions, from higher states of civilization, is too excruciating a vision for modern bigotry, vanity and ignorance.

Also, it implies that if our present "civilization" is not to come to an end as a result of the same vices, an immediate personal reform is urgently necessary.

A "New Line"

Professor A. B. Macallum makes a long address, the central theme of which is the present failure of medical science to make further advance, and the probability of continuance of such failure unless a new line is adopted. The "new line" proposed by him is intensive study of the beginnings of disease in the individual, before he has reached the point where the services of a doctor are necessary.

Now, this is a step in the right direction. If Prof. Macallum can stretch his mental ligaments just far enough to disabuse himself of the idea that the word "individual" is synonymous with "carcass," and to decide that said carcass is merely the least important of the many masks behind which the real *Individual* hides, the step will be a very long one indeed.

If he can go still farther, and reach some of the wisdom of the ancients, he will find that "the beginnings of the disease" have to be sought elsewhere than in Bacilli which are merely scavengers and camp followers. In fact, that said "beginnings" are moral (or immoral) in nature, and have to be sought for in the mental deposits left in deeper layers of consciousness by evil action and evil thinking in this or other lives.

From that the inevitable conclusion is that the only "new line" of any avail is to teach men the *correct* origin of their troubles, whether physical, mental, or moral.

Mechanical Sociology

The academic mind is now turning its alleged abilities toward the discovery of the "origins" of our social troubles. Prof. Dill Scott, of Northwestern University, recounts the "progress" and "discovery of truth," made by science during and since the nineteenth century, and its contributions to human welfare.

He is blandly oblivious to the logical implication of his confession following:

> *"Men are not now working together happily and effectively. There is said to be a lack of control in the home, restlessness in the school, apathy in the church, dishonesty in the counting houses, grafting in politics, crime in the cities, and Bolshevism threatening all our institutions."*

He believes that future sociological research by universities will contribute largely to the solution of these evils. Official science having done perhaps as much as any other one factor to bring them on, by its cold and soulless attitude, utter disregard of humanitarian considerations, and sodden materialism, it is truly high time that amends were made. Unfortunately, the academic mind is as well qualified to deal with these problems as an infant is to repair a clock. The experience of the past years has been calculated to arouse disquiet, if not horror, at the prospect of professorial interference in sociological problems; and inasmuch as the progress of the scholastic mind has been steadily toward a more ponderous ignorance, there is little hope for future amelioration.

Neither the scholastic or any other mind will be able to rectify condit until it disabuses itself of the idea that physical well-being is the highest, only real good; that mind is a kind of flickering and evanescent produc matter; that "spirit" is a poetic figure of speech for more or less ideal activity among the brain cells, and that the only reason for altruism is hope of removing from our vicinity conditions actually or potentially dan ous to ourselves.

Inasmuch as these ideas are precisely the bases upon which sociologists reformers act, we continue to look for relief in the truth about man nature, known from immemorial times and never found wanting in res when applied.

JOHN ORD

JOHN ORD passed from the body in its seventy-third year, on June 1923. The funeral services, which were at Philadelphia, were conducted an Associate of the New York United Lodge of Theosophists, of which M Ord was an earnest and valued member.

Mr. Ord was a consistent and active Theosophist. For years past has been a contributor to the pages of THEOSOPHY, and in all his perso relations and contacts his constant endeavor was to forward the work of Theosophical Movement by precept and by example. Thoughtful and servant by nature, he possessed to a marked degree the happy faculty of say much in little. In a simple paragraph or two—and it was rarely that he wr at greater length—he was able to provide the seed for a whole volume reflection.

His last contribution to this magazine was published in the April, 19 number, and was entitled "Death and Dust." It can fittingly stand as own dying declaration of faith and works.